1st ROUGH DRAFT

M1828 1828
Group II
BARN
Saturday, April 25, 1970
LUNCH AND COFFEE

MR. NYLAND: So again, one birthday; that was two days ago, wasn't it? Yeah, and today another birthday, Rhoda, ~~who is~~ but she's not here. So Margaret has to take Rhoda's place, as it were. It's not her birthday, though. I've said many times, of course, we are we'll never get rid of birthdays, and it is difficult, sometimes, to say something different. But it is not necessary to say something different. ~~But~~ The principle remains the same. Again, looking back over one's own year, and looking forward to another. Now it is spring, and when a birthday is in spring, a person has really a double advantage; because the weather helps him, then, at least in our climate, to believe in the possibility of growth. A birthday is always a renewal of that which you have had during the year; trying to culminate it within yourself, and to have strength, then, to wish to continue for another year. I've mentioned it. It's like a contract you make. You can make it with different people, in different ways. You can make a contract with Mother Nature. You can ask Mother Nature to allow you to live on this Earth for another year, without telling her what your purpose is. After all, it's not a question for Mother Nature to know that. Mother Nature is like an 'I', interested only in your existence; and as long as you supply for Mother Nature, the necessary conversion food, Mother Nature is satisfied, and almost, I would say, won't know you. But if you make ~~the~~ a contract with a different level of Being, you have to be much more honest about that; because that level of Being, wherever that might be, away from the Earth, is very much interested in what you are. One has aspirations towards that, and, of course, that is

the attraction from the higher level to someone who wants to aspire to a definite aim. But you make a contract with that what you really don't know, and the attitude that one has, based on the aspiration, is not as yet confirmed with the inspirational quality which should be in a man. And it is this question of how to reach the solidity of inspiration, that makes one Work. This kind of Work, of course, has nothing to do with Mother Nature at all. And not only that she's not interested, She could not be interested, because if one starts to grow, one starts to grow away from the level of Earth, and the contract that one wants to sign, also extending it for one year, is simply, in our terminology, a certain period which is still reminiscent of conditions on Earth. In reality, such a contract should be written in Eternity. But we cannot do it, as yet, and so we stop at the birthday, and then pray to something else. You see, we must understand what we're talking about. Because if we talk about Mother Nature as a whole, and that what is in nature on the Earth; what we see; how sometimes we are affected aesthetically, or sometimes feel we are in danger; sometimes threatened in our own existence. So that life in oneself, then, has to be protected, and that as a result, sometimes, one starts to express certain things in the way that Mother Nature would like it, so that we are not too much of a disturbing element for Mother Nature. So that she also can continue with her own work, without our disturbing her. At the same time, when a man starts to become free from pantheism, and to substitute, instead, of the generality of a higher form of Being, which he can recognize; even a little bit away from the Earth; And even, he can be interested in that kind of an attempt, you might say, aspiring, and stimulated by the conditions in which he happens to live. When a man wishes to become inspirational, he has to tell Mother Nature: Thank you very much, for what you have done for me. All pantheism; I leave now the pan off, and I take theism. It becomes, then, for me, then,

a God, and it is not the god that Mother Nature knows about, because we, ourselves, will grow out of the conditions of our natural development.

It's quite obvious that when one goes in that kind of a direction, I've said it is like a vertical line. I will leave Mother Nature for whatever it is, and I have no further reason, even, to confer with Her, and only, you might say, to stand on Her. And I begin to utilize Mother Nature for my purpose, with all the gratitude I might have towards Her, having brought me to this ~~peace~~ place, which I still call unconscious. But when my direction is going on the road of Consciousness, I will leave Mother Nature for what it is, and then it is a strange kind of a change that takes place in me, because all the different words I'm used to when I talk to Mother Nature, even if I believe in a church of uncut wood, like a forest, and I can sit and meditate, and worship, and hope, then, in that kind of a form, that certain ethical values will result for my life on Earth. When I want to get away from the Earth, I have to utilize different means, and it becomes expressed, also, in the words I use. The words I wish to use, have to have an earmark of that where I am going. And maybe I flounder a little bit, because I cannot, as yet, bring terminology like Eternity, or Infinity, in the proper words. I can use the word for it, but the concept is foreign to me. And, of course, I have to hunt for the way, and I have to find out what I can loosen myself from. And then I use terminology like God, and I want to have that represent simply an indication of a ~~xprix~~ spirit into which direction I want to go. When I make a contract of that kind, ~~xx~~ I don't sign it with pen and ink, like I do with Mother Nature. I sign it with my blood. And even that kind of terminology, you may not understand, simply because you don't want to live there. If you want to live going to God, and develop a soul, after all, Gurdjieff talks about soul development. He talks about

Kesdjanian body, he talks about emotional life. He talks in terminology of his own, and he makes a little fun at religion, as it becomes dogmatic; but exactly to get way from the dogmatisim of the church, and the doctrine, for us, which should become alive. And when I want to make a contract, I want to make a contract so that I, for myself, become inspirational, and that it gives me an ability to get away from certain things which are now still called natural. That what keeps me constantly on the Earth, is when I say: That is my nature, That is the way I was built. That is the way I grew up. That's the way I was astrologically configurated. That's the way I happen to be; therefore, I cannot change it. It's exactly that where the difficulty comes, because one has to have a belief that it can be changed, and that is the aspiration towards a Higher form of Living. Then, I start to pray for That. Prayer is the only way by which you can express it, because that touches, then, what is my Inner Life. And I have to talk about my Inner Life, because Mother Nature will not talk about it. It will give me a little aesthetic value, every once in awhile, some emotional content, and I can be grateful that at least there is something; but when I want to find out what is my real Essence, within myself, even if I want to go further, and say: What is Life within me? I can recognize Life in Mother Nature, but I cannot recognize the aspiration of Mother Nature itself. I have no capacity for that, because Mother Nature, as a whole, and the Earth, as a whole, is outside of my framework. And although I can assume that Mother Nature and the Earth wants to become a real planet, I have no experience at all, and I cannot continue by confessing that Mother Nature is going to give it to me; because she won't. And the realization that she does not want to, and wants to keep me where I am; that creates a struggle in a man, because he is faithful to Mother Nature. He is grateful for whatever he has received, and he doesn't want to hurt her, and he doesn't want to tell her in so many words: I'm not

going to renew the contract with you; not for another year, even if I live on Earth. This birthday, for me, is a different kind of a thing. I make a contract with my honesty. That is the kind of contract, and that, I say, I signed with my blood, because my blood belongs to the ordinary existence of myself. I don't dare to sign it with Hanbledoin, because I don't have enough of that, as yet. When I sign a contract for my Soul, I will use Hambledzoin in order to make that understood by the Higher Levels of Being, towards which one strives. You see, it's strange that one cannot understand Gurdjieff, then only the terminology of what one is used to, and as a result, probably, of all kind of bringing up, and conditioning, and all the rest, that one is still so much attached to such things, as if they, in themselves, will enable you to go up to Higher Spheres, and finally to become a Harmonious kind of a man able then to understand different kind of laws. It is troublesome for a person to be educated in that way, and to be limited in his viewpoint. We talk about a variety of different kinds of things, in different kinds of words, in order to illustrate what is meant. You might say, even use ordinary terminology, like God, and the devil, to bring it down to us into our ordinary mind, the way be we can understand things. But when one actually wants to grow out of it, and changes aspiration into inspirational quality, it has to do with one's Inner Life, and the reality of what is needed, and then it must become emotionally tinted. Too bad for such people who don't understand emotions, where everything has to go through their head, and their head is not equipped at all to have the real thought. Their head is only a little bit of some kind of associative thought, that happens to come around, and is used sometimes for the purpose of explanation. One goes quite deep on a birthday, when one wants to find out what is this new possibility of a contract, which goes away from the Earth. That is why we celebrate it, and celebrate it in such a way, that from now on, or rather, I will now continue, not in accordance with

the rules as laid down by organic kingdom, and by the rest of humanity, and by whatever is the condition of unconsciousness on this Earth. I will now go the road which I have chosen, chose; and the road is honesty, for me; because when I can remain honest within my heart, something then will start to take place within me, and I can stand on that what I can leave, because I am finished with such terminology that is no longer of any use, and I use, fumblingly, certain words which belong, I think, to something else, and I hope it can even be understood by others, when they might listen to it. But it does not go over into sentimentality, and it does not go over into a misuse of the name of God. It does not go over at all into anything of that kind, that can be, even, determined in an intellectual sense. It stays on an emotional plane, deeply felt within oneself as such aspiration, then ~~and~~ becoming an inspirational quality, that I am willing to give up everything, in order to fulfill the contact with a Higher form of Being. When I sign with my blood, I sign my life away as it is on Earth. And for that I wish sincerely, and so honestly, to receive something, that it can become part of my life on Earth. But the accent is not on Earth anymore. It will place Earth where it belongs. It will become a footstool. I can stand on that, and go a step and one higher, one higher; they are the rungs of a ladder. I wish I could leave quicker; that I could finish all the different contract requirements with Mother Nature, that I could leave overnight; but I know I cannot do it. I know the wings that have to grow, have to become of material which comes from Inner Life. An aspiration does not grow wings. That what grows wings, is to take the aspirational energy within myself, and then, within myself, the struggle starts. What is still natural with me, and what could become heavenly. Again I say, I use that term 'Heaven' ~~haven~~. Sometimes I bring up all kind of religious subjects, in a certain way, in order to illustrate, and make it clear. Sometimes you may even think that I use the word God in vain; but if I use Infinity, you have no fault to find with it, because it has ~~there~~'s no connotation for you; simply because you don't know what is

meant by Infinity. But when the word God is used, you think of the Bible, or you think of some other kind of a nonsense that you heard when you were young, and it has made you ~~get~~ stuck, and got stuck in certain ways of thought. It isn't right ~~you~~ to have that judgment. Gurdjieff talks about Impartial Mentation. He talks about five rules of Objective Morality. He talks about God: All-loving Father; to help Him to carry the burden of Life, starting with the burden of this Earth. This is what I mean by the contract that I would like to make in Eternity, with ink of my own; That I separate out that what is natural with me, ~~for~~ but then I wish to use it for a purpose of the illustration of what belongs to me, in real Life. And when in real Life I say; I cannot say too much because I don't know. I use the word Soul. I don't know what is meant, but I know what is meant within myself, and that starts to work out, and to want to be expressed, in some way or other. Sincerity is that word. It is the wish to be honest, and to remain honest with myself. I want to find, in Work, the solution for my life. I want to Work in my life, in order to establish something, and I call it ~~Kesdjianean~~ Kesdjanian Body, emotional body; Something that exists in different kind of terms, and not have to have the necessity of the ~~use~~ usage of an Earthly form. That is what one has to have, as a quality, of having an aim. The aim must be there all throughout. When Gurdjieff ~~talks~~ talks about three messengers from above, religion, he talks about The contract is with messengers from above; with concepts that belong to a different kind of a world than what we can see ~~usually~~ visually. A contract with that kind of a world, which we can become Aware of with a different kind of an ~~eye~~ 'I'; taking place within oneself, then, and starting to grow. And our intention, constantly, should be to try and feed it; whichever way we can; but as I said, with honesty, regarding my own Conscience. So on that basis, I don't classify people anymore as they who belong to one group, or another, or another. What counts for me is the percentage of honesty within my life, and it can be ~~100%~~ a hundred per-cent, when I am sincerely in-

terested, and willing to sacrifice whatever may be needed, in order to reach a certain height that I want to come to. And that I hope I can come to something where, even, I hope, to some extent, it can become permanent for me. # Try to put Work on that kind of a basis when you Work here, when you see the different activities going on now in Amity. I call it, simply, to embellish it, to put it on its proper feet, to give it perspective of its own, to see that we can, as ordinary human beings, fulfill such tasks which belong to Earth. And in order to do that, we gain an ability, and then turn the ability to the functioning of one's Inner Life. # That's the whole purpose of physically working together. It's not a question of your mind. Something again came up in that group, on Thursday. For God's sake, don't start intellectual exercises, counting and the rest. Orage wrote a little book call ~~PSYCHOLOGICAL EXERCISES~~ "Psychological Exercises", which was a purely intellectual endeavor, to see how the mind could develop, and to what extent. And Orage, being what he was, was very proud of it. And it has caused a great deal of trouble, because it is not Work, fundamentally, and absolutely, no Work, whatsoever, in that book. And don't use such exercises, if you think you want to Work for yourself. It does not make you open. The emphasis is on physical activity, to bring about a relationship of equilibrium within yourself. Not the counting, not the moving of a finger, in accordance with the counting exercise. It will not help you to Wake Up, even if you think so. All it does is to give you a little bit of a different kind of impression of yourself; then you think that you can maintain it, even if your counting stops, and the fingers continues to move. It is not Work, in our sense of the word. # Work is an emotional wish, deep down within oneself, to want something that you haven't got now, and when you need re-enforcement for that, you use your body for that purpose. You become active with your body, in order, then, to give to your mind, an object for observation. But if together in your mind you have all kind of others little things going on belonging to ordinary unconscious states, that interferes with your wish for the reality of creating something that you call an objective faculty,

~~It~~ It cannot even function. ~~The~~ Your body, in activity, is the object for observation, and then your wish is granted, because, because of the three which then exist, it is in the replica of the Lord. That is the entity one wishes. Try to stay clear from that, I would almost say, damnable little book of Orage. He was criticized by Gurdjieff at the time, because of his intellectual endeavors. And it caused the consternation, I've referred to it a few times, where Gurdjieff, with all his might, tried to tell people they were on the wrong road. It is necessary to tell when ~~you are~~ you're on the wrong road. ~~It is necessary to tell when you are on the wrong road.~~ Its' necessary to tell you when you get lost in the contemplation of Mother Nature. It's necessary when you remain prejudiced about the use of certain words, without understanding the concept of them. Gurdjieff was deeply religious. There was no question about the man. And when he talked about Jesus Christ, he talked about Christ; ~~W~~When he talked about ~~th~~ Budda; ~~W~~When he ~~talked~~ talks about the difficulties that were involved in transmission of certain information, to some of the disciples. Gurdjieff was a man, in every sense, of the word. ~~Not~~ bound by Mother Nature, at all; but kissed by the gods above, in order to help him to free himself. ~~And~~ trying, by means of whatever his understanding was, in writing a book, and in living his life, and trying to remind all of us; constantly to tell, and to tell, and to tell again, time and time again, about Work on oneself; Parktdolg duty, which is necessary to understand it; what is needed. ~~and~~ And don't get lost in all kind of little bits of terminology. Just keep on Working. Never mind if, sometimes, one doesn't always understand the high fallutin' words which are used. As I say, for illustration, when I use Infinity and things of that kind, and talk about a non-dimensional world, and all the different things like last night; maybe I ~~went~~ went a little bit too deep in some kind of theory. What difference is

it if you don't understand it? Who knows, maybe I don't understand it. But you might even say, it sounds good, because it will give you inspiration. That is necessary when you Work, when you work in the garden, when you work here. Why is it that I ask all the time for all of you to save Saturday and Sunday to work at the Barn? Why is it necessary, on Saturday or a Sunday, to do your ordinary work, like moving from one place to the other? Don't do that on a weekend. It is a gathering place for us. Saturday and Sunday, as much of the time you can spend here. And when you move, moving during the week, until late during the night. Take it out of your sleep. Because why? You tie up an awful lot of other people, and you tie up trucks. You tie up the different instruments we have. What for? Because you want to move? Do it, if necessary, by yourself, but do it during the week. It belongs to ordinary life, in the week. It belongs to the creation of the world, one day after another. And Saturday, for us, starts to form the Sunday, for us, as a work day, as a day of contemplation, as a work day leading to that what could become, for us, on Sunday, a real possibility of communication with a Higher Level of Being. Try to remember why we have this Barn. Why do we make attempts? Why do we think, every once in awhile, it is necessary to explain to you certain things that belong to ordinary morality? Why is it so necessary, for yourself, to lift yourself up a little bit from the surface where you are? Simply because, when one is already low, it doesn't take very much longer to get down to the ground. Lift yourself up. Be simple if you can. Stand up straight, once in awhile, and look and see how you can march, what you can do, determined. Discipline yourself in walking. Don't discipline yourself in standing in the middle of a road, and waiting there for a car to run over you. Discipline is right. Devotion is right, but it must be done at the proper place. And don't lose track of the fact that you were born in nature, and you wish to get out of it as soon as you can, in order to be received in the arms of the Lord. You forgive me when I use such terminology, I hope, because maybe you were not as religiously brought up as I was. But

maybe something of that has still a value, which maybe sometimes you don't know. And the usage of certain words; it is not that I use the word, 'God' ever, in vain. Try to Work this afternoon. We will change a little bit. I don't want you to listen all the time to some music I happen to play. You already have heard enough, and you can still hear a little bit every once in awhile. So on Saturdays, we will play Gurdjieff's music. And as a start, I've asked Peter to play just four or five pieces, and then we simply go. If there are others, I think, who can play, also, at certain times, we may be able to do that. I would like to reserve that Saturday for that kind of a purpose. It is good for us to distribute responsibilities. It is good for us to be faced with the difficulties, like now then, to perform in the presence of others. It is very good for us to be forced, every once in a while, to talk about Work in the terms with which you are familiar, and which have been based on experience of one's own. It is good to have that relationship towards one's Self, and one's Inner Life, and on the basis of which, it doesn't matter what an audience will think, because also in this, honesty of purpose, honesty of aim, comes in, for me, regarding my conscience, and then when I wish to talk, and say the things that really come from my heart, I do not care very much who is there; because if I drown, I do not care who saves me, when I wish to be saved. When I Work, when I talk, when I do certain things in relation to Work, it remains my world, because that is the only thing I can become responsible for, and that I will be judged by. How honest will I be able to be on a birthday for the rest of the year, when I now dare to make a contract with Eternity? To Phyllis. I hope she grows. I hope she grows up beautifully. So Peter, maybe you will play a little bit. Peter if you want it recorded, we can. I would say, let's try it, but before you play, would you say what is it? All right.

COFFEE

I hear Amity is making good progress, but we still have to work on it tomorrow. What things are there that you discovered this afternoon about yourself? You know it is always a question of what am I? Not what really ~~are~~ the motivations why I am what I am, but the fact that I happen to be in a certain way, and if my attitude, and all the different things under a general heading of manifestations, of personality description, even sometimes, an analysis, only the fact that I exist in a certain way, and that I think in a certain way, and feel, and of course, work with that. What is it that you have as attributes, that you feel even in ordinary life you could develope? What can you do with enthusiasim; really putting your teeth into it; really wnting to do it right? How do you make your conscience function? What is it that you think about on a birthday? We talked a little bit at lunch. I see, thank goodness, Rhoda here. I can congratulate her now. All this, I want to say certain things about that, maybe tomorrow; but today is her day also. As a matter of fact, it's her day. Maybe we don't say too much. What is it that one feels for other people? What makes you, for yourself, rich? Very wealthy, ~~oppulent~~ affluent, in psychological knowledge, that you're willing to give it away, because you have abundance, super - abundance, of life. And it has to come out, of course, sometimes. Otherwise, where would your life go? And if it is stopped, and you are morose, or you have constantly an expression on your face that doesn't really belong to your Inner life at all, and the disappointments one has, which of course have to be met. What are you doing for yourself, as well as for others? What is your life worth, really? How can you develope it, the talents you have, the inclinations, and traits of character? Do they belong to a person you would like to be? Can you describe what you want to be? How do you go through an afternoon? When you stand still, and look back as if you turn around,

and you say to yourself: A moment ago I was there, now I'm here, and what am I doing? I say, that machine that we call our body; to what use was it put, the different functions? Have you heard your voice, in different conditions? How was it: melodious, soft, angry? You know, when I want to learn how to sing, I study. I have to get my vocal chords used for certain ways of how to send sound through them, of a certain tonality, adhering to a melody prescribed by, let's say, Schumann. So that then I can sing, and sing with an instrument that can function; so that when something comes out from my heart, it also wants to get through my throat, and it can get out, and it can get out in such a way that the manifestation still represents part of my heart. If I want to sing with feeling, I go to school for that. I really find out who is a good singing teacher, who can tell me about such things, so then I can learn. Where is a teacher for speech? Not elocution, not even learning how to enuniciate. I don't mea that you learn how to answer when someone asks you a question right away, because your mind starts to function. I mean actually, the vocal chords, which are used for certain words; to say them in a certain way, and to express, by means of some words, feelings you have. Can you let your voice go up and down? Can you regulate the air coming through, the way you want it to go through? Can you make an expression in your voice? Can you use it as an instrument? Have you ever studied it? Have you ever made attempts to see what a voice actually can do? When you call someone, in a certain way, what kind of voice do you use? When it's an animal, you want it to come; like a cat. What is in your voice that can produce the cat to come to you? And at other times, the voice is not right. When you talk into a little baby, not baby talk, but to tell them, when you look at them, that you love them, that they are beautiful. What kind of voice,

in order to wake-up? What attempts have you made to use that instrument a little bit bett like you would improve the technique of your fingers, when you want to play piano, or guitar? That in your general posture, perhaps it is not that kind of a language, as yet, that you understand what to do with your body. Maybe the expressions on your face; maybe you can learn how to become more expressive, so that something of your inner life can come out through the expression. How can you regulate your voice? By trying, I not in front of a mirror, because it has nothing to do really with the face, the way it looks. It has to do with your real voice, and the air; the quantity; the control; the way you want to go up and down, even in one syllable; To be effective; to communicate; to tell something to someone in a different kind of voice, quite unusual, particularly when it's unusual, When you can change the rhythm, the emphasis, It's a beautiful instrument; to teach it how to become, from ordinary speechlessness, into real speech. An instrument that is attuned to the possibility of expressing the whole gamut of your emotional states; not dependant on the kind of words, although that has alot to do with it, But for yourself. Have you ever talked with that in mind, and have it recorded on a tape? Have you ever listened to your voice, as you wanted to say certain things, and then actually heard it, instead of going by memory, and thinking that you had said it in a perfectly good way? There are still Monday groups. There are, of course, Thursday groups. We have three of them. Have people ever listened to their own voice in such a group? Have you ever considered the fact that a voice, when you talk about certain things, sometimes of a very high nature, sometimes softly; that you have to be very careful in saying what you want to say in the right way; To explain to someone; and not to get irritable, but to, actually, to use your voice in order to create an introduction into his heart, so that then he is open? A voice is a very good key; it opens many doors. It can arrest a person, when the voice is just a little bit different. I wouldn't say off key, but unusual. An exclamation point in a voice, ending a sentence a little higher

than expected / letting it go down, as you wish, bringing it up the last moment. Starting out on a certain level, not allowing it to become droning, but introducing all the time, certain things, that they don't fall asleep when you talk. I remember a pianist who intentionally had his piano tuned, particularly the treble notes, just a shade higher than was required by the wohltemperierte klavier, in order that when was said, with his fingers on the keys, someone would sit up and take notice, perhaps even say, "He struck a wrong note". But he drew attention. What does a person who is an orator have to use? Have you ever heard good orators, speechmakers, also character makers, those who could actually affect a crowd? Take Hitler, he had a quality. You may not have liked what he said, but he definitely knew how to reach a crowd. Some of the politicians, mostly in the olden days, who really could talk. William Jennings Bryan, for instance, in the speech of the Golden Cross. Have you ever read it? So that, even then, you would get a little taste? And this belongs to our Work, as a means to be reminded. Because when you make that kind of an attempt, and it's unusual for you, then you will be able to use that for a definite purpose. You remember, with your ordinary mind, that you made an attempt, of a different kind, with your voice, and that the voice, then, can remind you to create something to be present to the voice, not the way you like the voice, but that the voice exists as a function of you, and the realization that life comes out through a voice, if you wish. End of Side One of Tape So what is a good suggestion? That you take the five rules of Objective Morality and you read it in five different tonalities for yourself, all by yourself. That you read poetry, a certain Poem you like, in a certain way, with an emphasis here and there, changing it; to get your voice active, to make it useful for you, to talk to the same person, in two different ways. There is a story about a clergyman, who is a priest, who had to preach for a community, and it was in a church which happened to have congrega-

tions of different kinds, early in the morning. When he would have to say Mass, there were, of course, labor people who would have to go to work. But later in the day, particularly on other days, Sundays and so, there was a very good congregation of the well-to-do people. In both, he would talk about the same thing, but in a different kind of a language, and completely different in his voice, as an exercise. Try it out on animals. Try it out for yourself. Try to walk, and then talk. Try to hold yourself up in the middle of a sentence. Prevent, at times, the air from coming out. All, again and again, for the improvement of that instrument which is secondary; but mostly so that then, you become acquainted with what is your machinery. Because that, after all, is what you wish to know. What am I? This body: walking around, and thinking and feeling, and doing this, and that, and the other, and I want to know, what is it useful for? Can it climb mountains? Can it swim, in the sea of unknowing knowledge? Can it find its way by intuition? Can this body behave in a certain way, when I wish it? Can it stand temptation? Can I say at such a time with a loud: "No", when I want it not to be done? Can my voice help me, as if someone else is with me to tell me: 'Look out, there is danger.' Can you understand these things when we talk about it, and then apply it, and use it, and use the week, or tomorrow, or whoever is with you? Invite them to a strange concert of your voice, so that they won't even recognize your voice: 'I didn't think it was you, it was so unusual.' Again and again, for one purpose, to find out what you are. And, if possible, to have something awake with you, which stays with you when your voice continues. It's one of the loveliest ways of trying to make the existence of "I" continuous. Because you keep on breathing out, and form a word, or a voice, or a tonality. And as you regulate that, at the same time, there can be a very definite effort for you to try to create or hold on to something that you can call objective, as if that what is taking place is now being noticed, and if possible, even impartially noticed, by

yourself. You have to learn much, and much more. You don't learn enough. You don't. If you don't learn, you don't get anywhere. That is the rule of this earth. You're not getting anywhere, even when it's given to you, and you don't do anything for it, it's not yours. The German saying es muss _____ werden, by Goebel?, that is really what it is. It has to be fought for, so that then you deserve it. You have to fight for the tonality of your voice. It is, as I say, such an instrument; and it is capable of so many things. It's one of the best ways of manifesting. Why all this knowledge? Why all this acquisition of something different? Because our ordinary knowledge of oneself has run dry. It is so habitual. It is so well-known, that you have fallen asleep so often with it, because you don't even want to think about it anymore. And when it is brought to your attention, you say: "Oh yes, I know, I know", and that's all. That is why new knowledge is needed. That is why in groups, new people are needed. Not the same old bunch, telling the same old godamned thing, time and time again. Each person who comes to a group should contribute something by his attitude; posture; the way he is; his attention; sometimes even with questions. And if there are no questions, attentiveness in listening and taking things in, because it's for you that certain things happen to be talked about. This is the newness. This is what I ask every once in a while, when you get up in the morning to introduce something new, particularly when you're still a little sleepy, and you really don't want to communicate, as yet, with the outside world, and you'd like to stay a little longer all by yourself, or that you have a certain fanatacism about believing that that always ought to take place, because it always was there, naturally. And it need not be natural. And it can be changed, just by a little flick of your finger, if you want to. If you really want to do something about yourself, you can change it; like you can change the tonality of your voice

any time that you wish, when you have that kind of control. Newness in your life, newness of people, I say, not the same old thing repeated time after time. We talk about Work, but we talk about little different kinds of slants, different approaches, different examples, from here and there, from all over the place, sometimes dragging them in by the ears, in order to produce some kind of an effect. What did you do? What is it that you really want? That is, first, the question also to be asked, time and time again, in a new way; sometimes, low down, when you are down, ask: What do I want? Sometimes in hilarity: What do I want with all this laughter? What is it that I am? Here I reach for something I should not reach for, but I do it. Why? Why, I ask myself, what is this that I call uncontrolledness? Words that are out of my mouth before I know it, for which I may be even sorry. Things that I've said; things I've done; things that were on my face, that shouldn't have been there, showing what really I should not want to show. To be presentable, to be in the face of the Lord, that what he believes me, that I could become. And I'm not living up to it, not yet. I still forget, time and time again, I forget. Your voice will help you, because your voice can be always with you. It doesn't mean you have to prattle all the time. You don't have to use it, but it can be prepared for use. You might say it can be oiled up, ready like a tool, a good tool, that you put away in the cabinet, so that no one else will go after it, and borrow it, and not return it to you. Your voice is your own, completely your own. Take care of it, and use it, then, for a purpose, for yourself to grow, as if, when in a group things have become stale, what will you do? When in a house, the house is stale, because the chair stands in the same place all the time. The rug is still there, as old as the hills. Sometimes you may change the curtains a little bit, because they happen to be a little dirty. Why don't you put on a new dress, made by yourself? Something a little different, I've said it before, like a kind of a picture on the wall,

that you hang crooked to remind yourself? Yes, I put it up there. You see, I can explain to you, because the law of gravity will not allow a picture to be exactly horizontal. There always has to go a little down, in one way or the other, and I now do it intentional, to show that the law of Gravity exists. And you ask: Do you know what I mean by that? The law of Gravity exists. Look at that picture. You see it? That picture, that's me. That's the way I am affected by the law of gravity. Always a little bit, because I am sometimes a little crooked; not exact; not horizontal; not the way that it becomes dependable. And I use that kind of symbolism to remind me for a week. Then I hang it the other way; then I set the chair different, or I get a little corner for it, or I put a pillow away for a little while; or I sleep in my bed without a pillow for a week, or I sleep under one cover, instead of ten thousand. What do you do in your life to experiment? What will you introduce into groups after I die? What will you bring to a newness, as a newness, to maintain things for yourself, when I'm not there to remind you constantly? And also the tapes. They will become hackneyed. You heard them already, so what? Why would you want to listen to it again and again? What will be alive in you? What will keep alive? How will you feed it? That's why I talk about your voice, because that can feed you, really. It can bring out certain things at the most inopportune, and opportune times. It can make you quite lovely; at times, it can make you quite obnoxious. All of that belongs to a man, as he wants to grow up. So that out of the totality of all of his behavior forms, he will be able to choose, then, what is right for a certain time, and not right; and then he has to have that kind of control, not to let it go. Stand in front of temptation and kick it. Kick it in the shins. Tell it, not now. I have other work I must do. Something else is in me. Your Inner Life has to come out. Show it sometimes. Be honest, you know. Try to tell it, before you die, yourself. Try to tell it to friends who might

die earlier than you, so that you don't stay at their grave, and bemourn the fact you have not said what you should have said already, long ago. Why don't you get busy? Fix up your house, if it is dirty. Do something. Work, day and night; really, day and night. Don't allow the laziness of your body to interfere. Keep alive in yourself. Excuses? write them down. See if they are worthwhile. If they are, you can keep it. If they are not, put something else in it, more constructive. Live with your hands. Have something to do, occupy yourself. My father always told me, when we as children were young, and sat in a little chair somewhere, a kind of laziness, and he would come in the room and say, what are you doing? Go ahead and do something, don't sit there just like that. And I hear his voice, It was a very special voice, for that occasion, not particularly scolding. There was in it a certain tone, how sad that you don't have enough life even, to get moving, let alone sitting and lounging. Do something. Why do you think God gave you talents? Forgetfulness. Inaccuracy with your mind. See what you forget. If you forget too many things, slow down your rhythm. If you are liable to forget, make a list, it's alright. If you don't want to make a list, say things aloud, as if you make a list. Usually you won't need it. Again your voice must help you, to tell yourself in a conversation with yourself, as if there is someone else present to you. Has your I ever talked to you, used your mouth to tell you the truth? Have you ever admitted it, for yourself, when that what was received in moments of consciousness, that you had to admit, that is the truth, and I cannot like it, but it is the truth. Have you ever prayed in different ways? Have you ever accused God? Have you ever told him off, that you didn't believe that the way He was handling things was right for you? That you didn't deserve all the suffering that, apparently, He sent, or perhaps that you thought He was sending to you? Why you'd have to go through all that kind of nonsense in

order to reach something that may be worthwhile. Why couldn't he have made it easier? And to tell him, then, I don't love you, God, because I can't understand you, why you send all this kind of temptation, or this desire on my part, in my way, why should I. And then of course I start comparing myself to others, and I say, look at so and so, and so and so. Why am I worse than they are? Is it for a reason? I can ask God, what is my Karma? You tell me, because I want to know what it is, because if I do know it, then I can talk. Then I can find out, I can have an opinion about it. God, give me the truth, so that then I know where to stand. Do you use your voice like that, when you're alone? All by yourself, really, can you whisper? Can you whisper in that kind of silence, and let your voice go down into just nothing at all, a little air. Can you sigh deeply? Can you use that what is air in you for a purpose of controlling it? As you exhale, can you exhale very slowly. And then, something to be present to that exhalation, and go way down deep, your midriff, pull it in. Your lungs empty, until every piece of air, almost, is out of you. Almost, that you would die. Then at the last moment, you say, now I breathe again, with the presence of something. What happens during the day in the different attempts you make. Are you satisfied? Have you really done enough? When you look at yourself at the end of the day, what was it, what was it, your conscience? No one else, and you don't have to tell anyone. No accounting then, only to the God within yourself, not even the God, or "I", high up high, Theos, Te Deum, Deo Volenti. What. When one grows up you know, that has to come into you. Here I am. What will I do? What have I done? What will I do tomorrow? What can I do? God grants me life. If he grants me life, I will grant him glory in gratitude. As if you grant it, as if you can change it, as if you can change universal laws, as if you have not enough, as yet, to know such a law. Then, of course, you study, and you see yourself, time and time again, in relationship with different people. You want to say certain things, and you cannot,

because you don't know how to formulate, or the words crowding out nonsense. You talk nonsense. Why? Because you cannot help it. Because there is something that has to come out, and it comes out stupidly, but you want it, because it is life. And you hope, then, the other will understand; because it is not stupid. It is aliveness. You tell it in some way or other. Have you ever talked like that to God? I say God, simply, as something in whose presence you have to be in a different kind of a way than usual. It is as if you put on your good clothes for Sunday, and You wish to go to church, for the benefit of yourself, to be in such a state that you belong in a church, as a building devoted to the worship of some Higher Being. Really, to confess what you are. How can we Work? How can we do more? How can you find out for yourself? How can you live it? How can you become more acquainted? How can you read ~~All and Everything~~ ALL AND EVERYTHING as one page, early in the morning? You get up early, five o'clock, You read fifteen minutes, go back to bed. It's a different kind of a day for you, that day. Do you want different days? Try to find that out first. When you say I wish to Work and you don't, You don't wish. Don't make a remark that you wish to Work. If you want to you do it, You do it. There is energy for that, even if it's little; but you do it in the right way. I said something on Boston last Tuesday, and I gave advice now to Bill: Start your own group. When there is wish to Work, find your people. Don't hang on to old skirts, if they have not any use any more. If the group is not living up to the level where it ought to be, get out and make your own life. If you cannot bring life to a group, you don't belong in that group. It may not be your fault, It may be the group's fault. But it's much more important to die in harness, instead of dying in bed. And this is mostly advice: get friends, get people you can talk with; Invite them; sit. Don't bring them to a group when the group is dead. Why should they even stay? When they want to come, they

will come because they want to talk. If they don't want to talk, don't let them come. Find someone else. Out of a hundred, ten will come. I know, if I can talk about something, that arouses my enthusiasm, that I am so willing and over-willing to talk about it because I know what of value is, and I then can be convincing, because I can use my voice in such a way that there is no question, any more, about the sincerity; about that which actually is coming from me, in a certain way, without any further questions asked. Then just the voice, in which one says; 'You have to read that, it is something for you. Maybe you don't know enough about it, but you will find out. It is not only intriguing, but it will give you sustenance. It will help you in your life, if you are a little bit down. It may actually give you an insight into what you are, and maybe because of that there will be a new aliveness for you, with a wish that you want to grow, and to grow out of the doldrums of the existence where you are now. Let's talk about that, argue. What is it that is there with you, as religion, or still maybe a remnant of something of your youth. When you face the world, when you are young, and there is this and that, and so forth, and you don't know what to turn to, and what is right and what is wrong. Do you need help? Maybe I can be a good listening board at such a time, so that maybe it can come out, and then when it's out, there is a little emptiness, and maybe we can fill it again. It is as if one asks; "You like to walk out in the country, don't you, and so do I. Let's take a walk." That's the way I look at these kind of ideas. That they have aliveness in them; that you want to tell them on a much different kind of a scale, even. As you say, go to a concert, because so and so. That cassasdeus, he's really a man who knows how to play, he is musical. Or what is it, guitar, Segovia that's the man. Cello, ah, Casals. You see what it is that must make you alive. And you tell it. Gurdjieff. You don't know him, but I can tell you. Do you want to listen? You see, this is the way I once in a while want to talk, to

make it clear to you that something of this kind, that comes from me, comes from way down inside. And it has to come to you, in order to help you; to make something alive in you, so that really aliveness is there with you. That you can feel it deeply, and if you say: All this godamned nonsense that is in my head, every once in a while, and the difficulties that I'm up against, and many times of my own making. That maybe there's a way out if I actually could live. And then, maybe you can take such a person by the hand, and say: I can help you a little bit. I can put on the road, maybe. Maybe you can walk, maybe you can find out. Go ahead, I'll help you. Help really, to be there. Care for such a person. To help, because that is inherent, I would say, in practically everyone. That he wants to show that he has something that he wants to communicate; to share with you; with each other; with someone who needs it. That is the life, I think, that is worthwhile. I don't care about all the degrees; all the different examples of learning; all the different ways by which one is written up; all the different houses that one might own; all the dollars in the bank; and all the rest that belongs to this Earth. Let it be, let it be, for whatever it is, but it has nothing to do with my Soul, when I want to go out, towards something, to understand life as it really is, in essence; not just life, because I happen to see it in the form of a few people. And many times, when I say, is it in the form of a group when there is communication about something? Answering the question, and going into the question, and understanding it; where it comes from. Then, to tell what; and to help; and that I don't know, but; and if so, then maybe; and then, who knows, you see. What is real friendship? What is really that kind of a caring for someone, to be able to say: You are there; I am here; Thank God, we met. Maybe we met for a certain purpose. Let's straighten things out if it is not understood as yet. And maybe the meeting need not last too long, because maybe we can say in just a few words what we have to

say, and then like ships that pass in the night, we go our way, you go yours, I go mine. But at least we have seen each other for one moment. Thank God for that opportunity. I love to talk about Work in this way, and then you can call me, what? Fanatic; sometimes hysterical; sometimes a little bit too much professorial; maybe a little bit like a preacher; maybe someone who's goofy, because he talks about nonsense, in a nonsensical way. And still he means it, because apparently, that is written all over his face. Does it arouse anything in you? That is up to you to find it; that you are open to these kind of things. You can sit and think about it, and afterwards, you can remember, and say; I didn't understand what he was talking about. That was either above my head or below my feet, I don't know. He didn't reach me. Alright, so what then? You continue with your life, you do what you wish, you go and remain unconscious, if you like to. It doesn't matter, for the Lord, it doesn't matter. In time, you come there; in accordance with your own time. In infinity, you are already there. God knows, already, everything. Omniscient as he is, you think he has to wait until you become perfect? You are, as Life, perfect now. That's acknowledgement of the Lord, as his child, you being his child. That's what he means when he says he's omniscient. He is within you now; Omni-present; Now. And not later; not before, but anytime and everywhere; Omni-present. What is it, Omni-present? Everywhere, always, in space, in time, in Infinity, Free. That he knows. That you can tell, you can tell it to yourself. You say; Lord, here I come. And he will tell you; but you're already there. Why tell me what I already know? From time immemorial I knew. From time immemorial, till time immemorial, I will be. Forever and ever, I am. And it makes one confused, because we are bound to a little bit of a form, and it has to be in a little bit of a word, and the word has to be said exactly so, otherwise I become critical; because it should be like ~~it is~~ this, bon ton. I've said

it before, so has Gurdjieff many times. Why? Why long sentences, when short ones will do? And how do you know where is the difference between a short and a long sentence? What is the aim of a man like Gurdjieff? You take All and Everything. (all capitals) You take it to your heart, you clutch it under your arm, you stand with it at times, knowing what is in it. You know, because you feel it. You sense it. Hold it over your heart, if you like. It is there for you to read, with your voice, in a certain way, so that the multitude around you will start to listen to you; as if they will know something is going on. That one has that kind of possibility. Something passed by. I don't know what it was, but it touched me, and with that I will never be the same. Try to take in what you can. Try to make it your own, part of you, partkdolg duty, as duty; that what is the knowledge in which you take part. So we started with the voice, we end up with a Conscience. We started with a little personality. We could end up with an Individual. We started with a little child of this Earth, and we can end up with a child of the Heavens, belonging to God's family. As father, he has a family. As all of us, becoming father to our family of manifestations. As All of us, as becoming a real father, concerned, like an intellect that functions in an Objective sense, and is then Conscious, becomes the head of the family, of my world. What I wish for myself, to be able to have that kind of a division within me, in which my Consciousness is. I say sometimes, King. But we don't know what a king is. If one says God, we are just as dumb. If I say omniscient, we start to understand a little bit. The three omni as king. The three omni as Being. The three omni as man, real, in Reality. To be what he must be; for himself, for others, for that what he wants to say, and do, and feel, and live, from now until eternity. That means from now and ever, from now and before, from now, in this moment of Infinity. I hope you have a good tomorrow. Another day at the Barn, for those who come. Make it worthwhile. Extract from it what you can, and go home with a full-laden ship, full of cargo, which you select, because you know yourself. You ought to

know what you need, and then if you know it, you must give it, because that's your obligation, as father of the family.

Goodnight.

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